

ILLICIT SEX
Destroys Cleanliness

MEAT EATING
Destroys Mercy

INTOXICATION
Destroys Austerity

GAMBLING
Destroys Truthfulness

For Free Distribution — Not To Be Sold

- ILLICIT SEX -

THE BLESSED LORD SAID:

Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra and Raurava.

(Lord Kapila)

Materialistic life is based on sex life. The existence of all the materialistic people, who are undergoing severe tribulation in the struggle for existence, is based on sex. Therefore, in the Vedic civilization sex life is allowed only in a restricted way; it is for the married couple and only for begetting children. But when sex life is indulged in for sense gratification illegally and illicitly, both the man and the woman await severe punishment in this world or after death. In this world also they are punished by virulent diseases like syphilis and gonorrhea, and in the next life, as we see in this passage of *Śrīmad-Bhāgavatam*, they are put into different kinds of hellish conditions to suffer. In *Bhagavad-gītā*, First Chapter, illicit sex life is also very much condemned, and it is said that one who produces children by illicit sex life is sent to hell. It is confirmed here in the *Bhāgavatam* that such offenders are put into hellish conditions of life in Tāmisra, Andha-tāmisra and Raurava.

Śrīmad-Bhāgavatam (3.30.28)

- SHACKLED BY SEX LIFE -

THE BLESSED LORD SAID:

Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

(Lord Kṛṣṇa)

It is said in the *Manu-smṛiti* that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. In the material world, the center of all activities is sex, and thus this material world is called *maithunya-āgāra*, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are shackled by sex life.

Advancement of material civilization on the basis of sense gratification means increasing the duration of the material existence of a living entity. Therefore, this lust is the symbol of ignorance by which the living entity is kept within the material world. While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.

Bhagavad-gītā As It Is (3.39)

- SEX ONLY ONCE A MONTH -

Kāma-kaśmala-cetasah also indicates that unrestricted sense enjoyment is not allowed in the human form of life by the laws of nature. If one enjoys his senses unrestrictedly, he leads a sinful life. The animals do not violate the laws of nature. For example, the sex impulse in animals is very strong during certain months of the year. The lion is very powerful. He is a flesh-eater and is very strong, but he enjoys sex only once in a year. Similarly, according to religious injunctions a man is restricted to enjoy sex only once in a month, after the menstrual period of the wife, and if the wife is pregnant, he is not allowed sex life at all. That is the law for human beings. A man is allowed to keep more than one wife because he cannot enjoy sex when the wife is pregnant. If he wants to enjoy sex at such a time, he may go to another wife who is not pregnant. These are laws mentioned in the *Manu-saṁhitā* and other scriptures.

These laws and scriptures are meant for human beings. As such, if one violates these laws, he becomes sinful. The conclusion is that unrestricted sense enjoyment means sinful activities. Illicit sex is sex that violates the laws given in the scriptures. When one violates the laws of the scriptures, or the *Vedas*, he commits sinful activities.

- ABORTIONS - SB(4.27.5)

The Supreme Personality of Godhead does not allow anyone to act against the stringent laws of material nature: therefore illicit sex is punished life after life. Illicit sex creates pregnancies, and these unwanted pregnancies lead to abortion. Those involved become implicated in these sins, so much so that they are punished in the same way the next life. Thus in the next life they also enter the womb of a mother and are killed in the same way.

SB(5.14.9)

- MEAT EATING -

Any living being, if he terrifies other living beings, is a most wretched subject, and the king should at once kill such a disturbing element. As the wild animal is killed when it creates disturbances, similarly any man who unnecessarily kills or terrifies the jungle animals or other animals must be punished at once. By the law of the Supreme Lord, all living beings, in whatever shape they may be, are the sons of the Lord, and no one has any right to kill another animal, unless it is so ordered by the codes of natural law. The tiger can kill a lower animal for his subsistence, but a man cannot kill an animal for his subsistence. That is the law of God, who has created the law that a living being subsists by eating another living being. Thus the vegetarians are also living by eating other living beings. Therefore, the law is that one should live only by eating specific living beings, as ordained by the law of God. The *Īsopaniṣad* directs that one should live by the direction of the Lord and not at one's sweet will. A man can subsist on varieties of grains, fruits and milk ordained by God, and there is no need of animal food, save and except in particular cases.

Śrīmad-Bhāgavatam (1.17.10-11)

- SIX PEOPLE RESPONSIBLE FOR KILLING -

NOTE: READ THIS - *He who gives permission, he who kills the animal, he who sells the slaughtered animal, he who cooks the animal, he who administers distribution of the foodstuff, and at last he who eats such cooked animal food are all murderers, and all of them are liable to be punished by the laws of nature. No one can create a living being despite all advancement of material science, and therefore no one has the right to kill a living being by one's independent whims. For the animal-eaters, the scriptures have sanctioned restricted animal sacrifices only, and such sanctions are there just to restrict the opening of slaughterhouses and not to encourage animal-killing. The procedure under which animal sacrifice is allowed in the scriptures is good both for the animal sacrificed and the animal-eaters.*

SB(1.7.37)

- BEEF IS FORBIDDEN -

The meat-eaters are generally called *mlecchas*. But all meat-eaters are not *mlecchas*. Those who accept meat in terms of scriptural injunctions are not *mlecchas*, but those who accept meat without restriction are called *mlecchas*. Beef is forbidden in the scriptures, and the bulls and cows are offered special protection by followers of the *Vedas*. But in this age of Kali, people will exploit the body of the bull and the cow as they like, and thus they will invite sufferings of various types.

The people of this age will not perform any sacrifice. The *mleccha* population will care very little for performances of sacrifices, although performance of sacrifice is essential for persons who are materially engaged in sense enjoyment. In the *Bhagavad-gītā* performance of sacrifices is strongly recommended (Bg. 3.14-16). SB (1.16.20)

- OFFER YOUR FOOD -

THE BLESSED LORD SAID:

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

(Lord Kṛṣṇa)

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life—the transcendental loving service of God—then one should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked. Thus meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, “I will accept it.” Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods.

Bhagavad-gītā As It Is (9.26)

- INTOXICATION -

Material life is such that due to indulgence in illicit sex, gambling, intoxication and meat-eating, the conditioned soul is always in a dangerous condition. Meat-eating and intoxication excite the senses more and more, and the conditioned soul falls victim to women. In order to keep women, money is required, and to acquire money, one begs, borrows or steals. Indeed, he commits abominable acts that cause him to suffer both in this life and in the next. Consequently illicit sex must be stopped by those who are spiritually inclined or who are on the path of spiritual realization. Many devotees fall down due to illicit sex. They may steal money and even fall down from the highly honored renounced order. Then for a livelihood they accept menial services and become beggars. It is therefore said in the *sāstras*, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham*: materialism is based on sex, whether licit or illicit. Sex is full of dangers even for those who are addicted to household life. Whether one has a license for sex or not, there is great trouble. SB (5.14.22)

THIS IS HOW YOU CAN
- STOP YOUR SUFFERING -

THE BLESSED LORD SAID :

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it. (Lord Kṛṣṇa)

Another meaning of *guṇa* is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the hands and feet cannot free himself—he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul. Without such superior help, one cannot be freed from the bondage of material nature. Devotional service, or Kṛṣṇa consciousness, can help one gain such release. Kṛṣṇa, being the Lord of illusory energy, can order this insurmountable energy to release the conditioned soul. He orders this release out of His causeless mercy on the surrendered soul and out of His paternal affection for the living entity, who is originally a beloved son of the Lord. Therefore surrender unto the lotus feet of the Lord is the only means to get free from the clutches of the stringent material nature. BG (7.14)

- GAMBLING -

Gambling of all description, even speculative business enterprise, is considered to be degrading, and when gambling is encouraged in the state, there is a complete disappearance of truthfulness. Allowing young boys and girls to remain unmarried more than the above-mentioned ages and licensing animal slaughterhouses of all description should be at once prohibited. The flesh-eaters may be allowed to take flesh as mentioned in the scriptures, and not otherwise. Intoxication of all description—even smoking cigarettes, chewing tobacco or the drinking of tea—must be prohibited.

Śrīmad-Bhāgavatam (1.17.38)

- THERE ARE TWO CLASSES OF MEN -

It is a fact that there are two classes of men—those who are obedient to the laws of the Supreme Lord and those who are atheists or agnostics, who do not accept the existence of God and who want to create their own laws. They want to establish that everyone can create his own laws or his own religious path. Without tracing out the beginning of the existence of these two classes, we can take it for granted that some of the living entities revolted against the laws of the Lord. Such entities are called conditioned souls, for they are conditioned by the three modes of material nature.

Śrīmad-Bhāgavatam (3.26.5)

Therefore there is no difficulty in coming in contact with the Supreme Lord (*ko 'ti-prayāsaḥ*). On the other hand, going to hell requires great endeavor. If one wants to go to hell by illicit sex, meat-eating, gambling and intoxication, he must acquire so many things. For illicit sex he must arrange for money for brothels, for meat-eating he must arrange for many slaughterhouses, for gambling he must arrange for casinos and hotels, and for intoxication he must open many breweries. Clearly, therefore, if one wants to go to hell he must endeavor very much, but if he wants to return home, back to Godhead, there is no difficult endeavor. To go back to Godhead, one may live alone anywhere, in any condition, and simply sit down, meditate upon the Supersoul and chant and hear about the Lord. Thus there is no difficulty in approaching the Lord. *Adānta-gobhir viśatām tamisram*. Because of inability to control the senses, one must go through great endeavor to go to hell, but if one is sensible he can very easily obtain the favor of the Supreme Personality of Godhead because the Lord is always with him. By the simple method of *śravaṇam kīrtanam viṣṇoḥ*, the Lord is satisfied.

SB(7.7.38)

- BLACK WHITE OR SPIRIT -

The conditioned souls are eager to identify with the body and consider that the body is "myself" and that anything in relationship with the body or possessions of the body is "mine." In Sanskrit this is called *aham mamatā*, and it is the root cause of all conditional life. A person should see things as the combination of matter and spirit. He should distinguish between the nature of matter and the nature of spirit, and his real identification should be with spirit, not with matter. By this knowledge, one should avoid the false, bodily concept of life. SB(3.27.9)

THE BLESSED LORD SAID:

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

Lord Kṛṣṇa (BG.2.12)

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

Lord Kṛṣṇa (BG.2.13)

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

Lord Kṛṣṇa (BG.2.22)

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when one dies in the mode of ignorance, he takes birth in the animal kingdom. (Lord Kṛṣṇa)

Some people have the impression that when the soul reaches the platform of human life it never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to an animal form of life. From there one has to again elevate himself, by an evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status.

Bhagavad-gītā As It Is (14.15)

- ALWAYS THINK OF GOD -

THE BLESSED LORD SAID:

Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

(Lord Kṛṣṇa)

The most confidential part of knowledge is that one should become a pure devotee of Kṛṣṇa and always think of Him and act for Him. One should not become an official meditator. Life should be so molded that one will always have the chance to think of Kṛṣṇa. One should always act in such a way that all his daily activities are in connection with Kṛṣṇa. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kṛṣṇa. And the Lord's promise is that anyone who is in such pure Kṛṣṇa consciousness will certainly return to the abode of Kṛṣṇa, where he will be engaged in the association of Kṛṣṇa face to face.

These words stress that one should concentrate his mind upon Kṛṣṇa—the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Kṛṣṇa found in the *Brahma-saṁhitā* and other literatures. One should fix his mind on this original form of Godhead, Kṛṣṇa.

BHAGAVAD-GĪTĀ AS IT IS (18.65)

THE BLESSED LORD SAID:

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

Lord Kṛṣṇa (BG.18.66)

A living entity should therefore surrender unto the Supreme Personality of Godhead, who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, not only will one be released from all miseries in this life, but at the end he will reach the Supreme God. The transcendental world is described in the Vedic literature. BG (18.62)

- WHY ARE WE IN THIS WORLD -

Material bondage is caused by putting oneself under the control of matter because of the false ego of lording it over material nature. *Bhagavad-gītā* (7.27) states, *icchā-dveṣa-samutthena*. Two kinds of propensities arise in the living entity. One propensity is *icchā*, which means desire to lord it over material nature or to be as great as the Supreme Lord. Everyone desires to be the greatest personality in this material world. *Dveṣa* means "envy." When one becomes envious of Kṛṣṇa, or the Supreme Personality of Godhead, one thinks, "Why should Kṛṣṇa be the all and all? I'm as good as Kṛṣṇa." These two items, desire to be the Lord and envy of the Lord, are the beginning cause of material bondage. As long as a philosopher, salvationist or voidist has some desire to be supreme, to be everything, or to deny the existence of God, the cause remains, and there is no question of his liberation. SB(3.27.20)

It is stated in the previous verse that the material energy was accepted by the Supreme Personality of Godhead in order that He might exhibit pastimes for the living entities who wanted to enjoy and lord it over the material energy. This world was created through the material energy of the Lord for the so-called enjoyment of such living entities. Why this material world was created for the sufferings of the conditioned souls is a very intricate question. There is a hint in the previous verse in the word *līlayā*, which means "for the pastimes of the Lord." The Lord wants to rectify the enjoying temperament of the conditioned souls.

SB(3.26.5)

According to the materialistic way of life, if a poor man, after laboring very, very hard, gets some material profit at the end of his life, he is considered a success, even though he again dies while suffering the threefold miseries—*adhyātmika*, *adhidaivika* and *adhibhautika*. No one can escape the threefold miseries of materialistic life, namely miseries pertaining to the body and mind, miseries pertaining to the difficulties imposed by society, community, nation and other living entities, and miseries inflicted upon us by natural disturbances from earthquakes, famines, droughts, floods, epidemics, and so on. If one works very hard, suffering the threefold miseries, and then is successful in getting some small benefit, what is the value of this benefit? SB(7.13.31)

Kali-yuga(Age of Kali)-the present age, characterized by quarrel.

With the progression of the age of Kali, people are becoming very proud, and attached to women and intoxication. By the influence of the age of Kali, even a pauper is proud of his penny, the women are always dressed in an overly attractive fashion to victimize the minds of men, and the man is addicted to drinking wine, smoking, drinking tea and chewing tobacco, etc. All these habits, or so-called advancement of civilization, are the root causes of all irreligiosities. **SB(1.17.24)**

The people of this age are also very lazy, not only materially but in the matter of self-realization. The human life is especially meant for self-realization. That is to say, man should come to know what he is, what the world is, and what the supreme truth is. Human life is a means by which the living entity can end all the miseries of the hard struggle for life in material existence and by which he can return to Godhead, his eternal home. But, due to a bad system of education, men have no desire for self-realization. Even if they come to know about it, they unfortunately become victims of misguided teachers.

In this age, men are victims not only of different political creeds and parties, but also of many different types of sense-gratificatory diversions, such as cinemas, sports, gambling, clubs, mundane libraries, bad association, smoking, drinking, cheating, pilfering, bickerings, and so on. Their minds are always disturbed and full of anxieties due to so many different engagements. In this age, many unscrupulous men manufacture their own religious faiths which are not based on any revealed scriptures, and very often people who are addicted to sense gratification are attracted by such institutions. Consequently, in the name of religion so many sinful acts are being carried on that the people in general have neither peace of mind nor health of body. **SB(1.1.10)**

In the age of Kali, the women and the children, along with *brāhmaṇas* and cows, will be grossly neglected and left unprotected. In this age illicit connection with women will render many women and children uncared for. Circumstantially, the women will try to become independent of the protection of men, and marriage will be performed as a matter of formal agreement between man and woman. In most cases, the children will not be taken care of properly. **SB(1.16.21)**

- FOR THE KING -

The king, or in modern times the government, should act as the guardian of the citizens by teaching them the proper goal of life. The human form of life is especially meant for realization of one's self and one's relationship with the Supreme Personality of Godhead because this cannot be realized in animal life. The duty of the government, therefore, is to take charge of training all the citizens in such a way that by a gradual process they will be elevated to the spiritual platform and will realize the self and his relationship with God.

SB(6.2.3)

Modern administrators want to banish corruption from the state, but fools as they are, they do not know how to do it. They want to issue licenses for gambling houses, wine and other intoxicating drug houses, brothels, hotel prostitution and cinema houses, and falsity in every dealing, even in their own, and they want at the same time to drive out corruption from the state. They want the kingdom of God without God consciousness. How can it be possible to adjust two contradictory matters? If we want to drive out corruption from the state, we must first of all organize society to accept the principles of religion, namely austerity, cleanliness, mercy and truthfulness, and to make the condition favorable we must close all places of gambling, drinking, prostitution and falsity. These are some of the practical lessons from the pages of *Śrīmad-Bhāgavatam*.

SB(1.17.44)

Government men—including kings, presidents, secretaries and ministers—are in a position to utilize taxes collected from the citizens for sense gratification. It is stated in *Śrīmad-Bhāgavatam* that in this Kali-yuga government men (*rājanyas*) and those connected with the government, as well as exalted government ministers, secretaries and presidents, will all simply collect taxes for sense gratification. The government is top-heavy, and without increasing taxes the government cannot maintain itself. When taxes are collected they are utilized for the sense gratification of the government officials. Such irresponsible politicians forget that there is a time when death will come to take away all their sense gratification.

SB(4.27.18)

A DESCRIPTION OF THE HELLISH PLANET

The Twenty-sixth Chapter describes how a sinful man goes to different hells, where he is punished in various ways by the assistants of Yamaraja. SB(5.26)

A person who steals another's money, wife or possessions is put into the hell known as Tamisra. On this very dark planet, the sinful man is chastised by the Yamadutas, who beat and rebuke him. He is starved, and he is given no water to drink. A government official who poorly administers justice, or who punishes an innocent man, is taken by the assistants of Yamaraja to the hell known as Sukaramukha, where he is mercilessly beaten. A thief is put into the hell known as Sandamsa, there his skin is torn and separated by red-hot iron balls and tongs. In this way, his entire body is cut to pieces. A person who has sexual relations with a woman who is not to be enjoyed is put into the hell known as Taptasurmi. There such men and woman are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex. A person who mercilessly kills animals in the forest without sanction is put into the hell called Pranarodha. There the assistants of Yamaraja make him their targets and pierce him with arrows. A man who forces his wife to drink his semen is put into the hell called Lalabhaksa. There he is thrown into a flowing river of semen, which he is forced to drink.

One who sets a fire or administers poison to kill someone is put into the hell known as Sarameyadana. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamaraja, these dogs voraciously devour such sinful people. A person maddened by possessing riches and thus deeply absorbed in thinking of how to collect money is put into the hell known as Sucimukha, where the officials of Yamaraja punish him by stitching thread through his entire body like weavers manufacturing cloth. A person addicted to drinking wine is put into the hell named Ayahpana. In Ayahpana the agents of Yamaraja stand on their chests and pour hot melted iron into their mouths.

THE BLESSED LORD SAID:

THERE ARE THREE GATES LEADING TO THIS HELL-LUST, ANGER, AND GREED. EVERY SANE MAN SHOULD GIVE THESE UP, FOR THEY LEAD TO THE DEGRADATION OF THE SOUL.

(Lord Kṛṣṇa)

The beginning of demoniac life is described herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies which can kill the self to such an extent that there will be no possibility of liberation from this material entanglement.

Bhagavad-gita (16.21)

***NOTE:** The hellish planets is a condensed version. Read Śrīmad-Bhāgavatam (5.26) for more details.

Worship at Home

Chanting the Hare Kṛṣṇa Mantra

The first principle in devotional service is to chant the Hare Kṛṣṇa *mahā-mantra* (*mahā* means “great”; *mantra* means “sound that liberates the mind from ignorance”):

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

– You can chant these holy names of the Lord anywhere and at any time, but it is best to set a specific time of the day to regularly chant. Early morning hours are ideal.

As you chant, pronounce the names clearly and distinctly, addressing Kṛṣṇa in a prayerful mood. When your mind wanders, bring it back to the sound of the Lord’s names. Chanting is a prayer to Kṛṣṇa that means “O energy of the Lord [Hare], O all-attractive Lord [Kṛṣṇa], O Supreme Enjoyer [Rāma], please engage me in Your service.” The more attentively and sincerely you chant these names of God, the more spiritual progress you will make.

God has kindly made it very easy for us to chant His names, and He has also invested all His powers in them. Therefore the names of God and God Himself are identical. This means that when we chant the holy names we are directly associating with God and being purified. Therefore we should always try to chant with devotion and reverence.

When you chant alone, it is best to chant on *japa* beads (available from Temple Services, at one of the addresses given in the advertisement at the end of this book). This helps you fix your attention on the holy name.

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